

The death is announced of Canon Brooke, Precentor of Dromore, and probably the oldest Episcopal clergyman in Ireland. He was ninety-three years of age, and his career was somewhat remarkable. Before taking orders he was a captain in the 62nd Foot, and had charge of the troops at the famous Dolly's Brae skirmish in county Down. In 1835 he received priest's orders from the Bishop of Sodor and Man, and worked as a curate in the Isle of Man before going to Ireland.

Two ministers of the Welsh Calvinistic Methodist Connection have just been ordained. The Rev. Josiah Thomas, formerly of Llandaff, has been ordained deacon by the Bishop of Llandaff, and licensed to the Curacy of Bettws, Bridgend. The Rev. J. H. Parry, formerly of Aberdare, and son of the ex-moderator of the General Assembly of the Connexion, has been ordained priest by the Bishop of St. Asaph. It appears, says the *Times*, that the names of ten ministers in the county of Monmouth are absent from the solemn protest which the Presbytery drafted against the recent utterances of the Bishop of Llandaff as to those who had applied for admission to the Episcopal Church.

In view of its centenary, which takes place next year, the Baptist Missionary Society is appealing to the Baptist churches for the purpose of raising a special fund of £100,000. Towards this amount the sum of £44,369 has already been subscribed and promised. Among the objects to which the special fund will be applied are the equipment and expenses of a hundred new missionaries; the erection of new missionary buildings; the translation and printing of the Scriptures; and defraying the cost of a new Congo steamer.

The Word of the Lord upon the Waters. "Sermon" read by his Imperial Majesty the German Emperor while at sea on his voyages to the Land of the Midnight Sun. Composed by Dr. Richter, Army Chaplain, and translated from the German by John R. M'Ilraith. This is the full title of a book just published by Mr. Heinemann. There being no clergyman on board the Emperor's vessel, his Majesty, assuming the ecclesiastical character belonging to the head of the house, held the services. There are in all nine discourses, divided naturally into two sections, the first four, dated 1890, dealing with "The Praise of God as declared in the Book of Nature," and the rest belonging to the series of 1891, of which the theme is "Christ our Lord. Thee Even the Sea Obeys."

Mrs. Goode, of Llandudno, has published a two penny pamphlet, called "Christian Chimes" (J. F. Shaw and Co.), and containing a reproduction of the American Bishop Coxe's ballad, "The Chimes of England," written nearly fifty years ago. To this she has added extracts, referring to Chimes, from Dean Goode's works. There are also Bonar's hymn, "The Church has waited long," and another hymn, and selections from sermons by the Rev. F. Webster and the Rev. Dr. Bullinger. The profits of sale are to be given to a memorial fund of a "gathered lamb," a ballet dancer of eight years old, who heard the Gospel at a seaside mission, and dying in hospital said "Nurse, don't trouble about me. I'm only going to another home instead of my mother's."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Inspiration.

SIR,—You are to be congratulated upon the firm stand you have taken against attempts to weaken faith in the inspiration of Holy Scripture. I am pleased to see you have published the Declaration which has been issued in England. It would seem that a deliverance in which Archdeacon Denison, M. F. Sadler, Dean Payne-Smith, and H. W. Webb-Peploe, concur, may well commend itself to Churchmen.

LAYMAN.

Evening Service Leaflets.

SIR,—A few weeks ago you noticed favourably the effort of our Church publishers to furnish the Canadian Church with the evening service for each Sunday, printed in full, thereby supplying a want

which has been long felt in some of our churches. I am sorry to learn that, for want of a little enterprise on the part of our clergy and churchwardens, the publishers have been compelled to suspend the publication.

It was my lot to worship with a congregation where the leaflet was used while published, and, though it was only a few Sundays in use, the advantage of it was very manifest. I may safely say from my own observation that the congregation was increased at least ten per cent. Nor was this the only or greatest benefit from it, as was manifest last Sunday, when it was not issued. The change from the heartiness of the responding on the previous Sundays was very marked, showing how much had been accomplished during the few weeks the leaflets were in use, and giving life and warmth to the service. It should not be impossible to secure subscribers for the 5,000 copies necessary to make the undertaking a financial success, at the very low figure at which they were issued, 50 cents per 100. From my brief experience of the usefulness of the leaflet, I feel it would be found of great benefit to the Church. It cannot fail to popularize our evening services, and to teach many, at present ignorant of them, some of the many beauties of our liturgy.

"K."

Biblical Criticism

SIR,—I am one of many, as I hope and think, who feel grateful to you for the stand you have taken with respect to the astounding phenomenon presented by the head of the Pusey House and his associates going over in a body to the so-called higher criticism. Those of us who cannot unlearn the teachings of the Church for eighteen centuries upon the inspiration and truthfulness of the Holy Scriptures, and upon the infallibility of our Divine Lord, at the bidding of the new school, are thankful to find you speaking on these points with no uncertain sound.

You will, of course, reproduce the important Declaration just put forth by leading Churchmen of different schools in England, re-affirming the true Catholic doctrine of inspiration, and repudiating the shocking imputation of ignorance and error to our Lord. I send you a copy of a similar Declaration put forth, it may fairly be said, by the entire Anglican Communion in 1864, upon the publication of *Essays and Reviews*, which you may perhaps think well to print also. The only course left open to orthodox men, when any point of faith is denied, is to re-affirm it. Nothing but a crisis in English Christianity could have drawn together the thirty-eight divines who have signed the new Declaration to put their names to a common document.

I have read with attention Mr. Osborne's letter in your issue of the 7th. Does it contain any fair account of the crisis? No one finds fault with the investigation of the points of strangely unequal importance, which Mr. O. mentions in his third paragraph; and who ever heard of any one calling the eminent men he there mentions ignoramuses. What is gained by this sort of writing? The points he mentions belong, most of them, to the Lower Criticism, not the Higher (Isaiah is an exception); and all Churchmen are proud to follow the lead of Bishops Lightfoot and Westcott in critical matters. But Mr. Osborne is aware that these eminent men, so far from being leaders of the critical school, won their laurels in showing the results of the Higher Criticism in its assaults upon the New Testament to be untenable, by bringing those results to the test of sound historical evidence. The great critical leaders of Germany, followed humbly and admiringly by their English disciples, claimed to have demonstrated by the method of the Higher Criticism that no part of the New Testament was genuine except four of St. Paul's Epistles. The remaining books were composed long after, and were most of them supposititious writings, forged for party purposes. Against this school, its system and its results, the writings of Bishop Lightfoot and Westcott were directed, and are accepted by English scholars generally as a solid and complete vindication of the genuineness of the N. T. Canon.

Conservative Churchmen ask why should not the same hold good of the critical assaults, of the very same kind, upon the Old Testament Canon? And what shocks us is to find that our natural leaders have, in the case of the Pusey House divines, thrown up in despair the case for the defence and gone over bodily to the enemy.

Mr. Osborne ought to have told his readers that the points surrendered by the new English critical school are not those enumerated in his third paragraph, but the following:—1. Moses did not write the Pentateuch; if he ever wrote at all, not one word of his writings, so far as we know, has come down to us. 2. The whole Mosaic Law is a compilation, partly from pre-existing documents, none of it earlier than the Babylonish Captivity, 900 years later than Moses. 3. The Tabernacle of Witness never had any existence, but was a fiction of the compilers of the Pentateuch

in the days of the Exile. 4. The Book of Deuteronomy was a religious novel, certainly not earlier than 800 years after Moses, and probably palmed off upon the people as a genuine book of Moses in the days of Josiah. 5. The older historical Books were remodelled according to the Mosaic form, and the Books of Chronicles, especially, falsified by Priests and Levites to sustain the belief, quite inconsistent with truth, that the tribe of Levi had been set apart from the days of Moses. I need not go on further with the O. T. Books, though as bad remains behind. And when we ask, but did not our Lord set his seal to the Pentateuch, quote it and argue from it as the genuine work of Moses?—the answer we receive is, that we have no reason to believe that our Lord knew any more upon such points as these than any educated Jew of that day, and that no doubt He did suppose that Moses wrote of Him, but He was mistaken.

Well, sir, these are not trifling matters, as anyone reading Mr. Osborne's letter would suppose. They are grave matters, touching the very vitals of the Christian religion.

Let me recommend to your readers the late charge of Bishop Ellicott, sold by the S.P.C.K. for 2s., and an admirable sermon by Dr. Morgan Dix, of New York, on this all important controversy.

HENRY ROE,

Archdeacon of Quebec.

Lennoxville, 15th January, 1892.

Christmas in Algoma

SIR, Please allow me a small space in your Algoma column, so that I may let some kind friends know how we spent our Christmas on this part of St. Joseph Island. One especially, our kind and good Bishop, will be glad to hear from us. He is aware that we are a little flock, without a shepherd, that we have had no resident clergyman since the Rev. Charles Piercy left us in May, 1890, and went to the rising town of Sudbury. Nevertheless we have kept up a regular service in our church ever since by the help of a lay reader who was appointed by the Rev. Mr. Piercy, and voted in by the members of the congregation and sanctioned by the Bishop afterwards, and although we had no clergyman and only a lay reader we were bound to keep up the honoured custom of assembling ourselves together on Christmas day, and have a hearty and joyful service. The young folk turned out and gave the church a good cleaning, and then two days before Christmas they met again and decorated it with evergreens, with here and there texts of scripture, etc., so that when we met in it on Christmas morning for service we were all made to feel happy with the beautiful appearance of our little church as "brother clasped the hand of brother." Miss Williamson presided at the organ. The congregation joined heartily in the singing and chants, and they all with one voice and apparently one heart joined in the reading of the proper psalms and the Athanasian creed. We had a very short but beautiful sermon for the day. I think it was one of Canon Walsham Howe's "Plain Words." As we had no clergyman we could have no communion service. There is no sign of the little flock getting tired of the lay service, but we hope the time will soon come when our energetic and overworked Bishop will be able to send us an ordained man. Two clergymen visited us last summer, and gave us there services, Rev. Mr. Irvine, of Garden River, and Rev. Mr. Rowe, of Sault Ste. Marie, Michigan. I am in hopes that the Rev. Mr. Kerr will be able to spend his holidays with us next summer. Pardon me for trespassing on your time and space. Respectfully yours,

C. YOUNG.

The English Church Union and Clergy Discipline.

SIR,—As the following statement of Canonical principles concerning clergy discipline, which forms the substance of a report of the Canon Law Committee presented and adopted by the Council of the E. C. U., at their meeting on Dec. 15th, 1891, is of interest not only to the members and associates, but to Churchmen in general, I shall thank you to publish it in the columns of your excellent paper.

W. H. A. E.

Statement of Canonical Principles Concerning Church Discipline. Issued by Direction of the Council of the English Church Union.

1. The Catholic Church is a divinely constituted society, the visible Kingdom of Christ upon earth, possessed of an inherent power of ruling and governing its subjects in spiritual matters;
2. This power resides by succession in the Episcopate, acting synodically and in other canonical manner, and in the Episcopate alone;
3. This power is not limited to doctrine, but embraces positive discipline;